

The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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BISHOP MANUEL FERRANDO, D.D., Director and Editor.

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GOD IS NEAR

"If any of ye lack wisdom, let him ask of God."—James 1-5.

Should any doubts be in my human mind,
To God my heart will turn.
Should any fears make Wisdom hard to find,
Of God my heart shall learn.
Should any path of Right be hard to see,
God's love will make it plain.
Should any times be sad or dark to me,
God gives me light again.
I will not doubt; no ignorance or fear
Shall come to cloud my way:
For this I *know*, God's love is always near
To help me day by day.

The Converted Catholic

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

Vol. XXXI

DECEMBER, 1914

No. 12

EDITORIAL NOTES

I Am the Way

The December number brings home to us the swiftness of life's passage. Years come and go, leaving behind lost illusions and unrealized hopes. Only one thing remains as a solemn reality—the indelible signs of our ever-shortening journey through the world and the steady approach of the end. It is pertinent, therefore, that we pause before the opening of another year to reflect upon our past, as well as to meditate upon our future, and that we seriously ask ourselves this question: Am I satisfied with my life?

In these days when the standards of life have been made so complex by the multiplication of schemes for social betterment and uplift, it will be perplexing to many to find a proper answer to this question. But if we make a thorough analysis of the results obtained by putting into practise the theories of up-to-date missionaries, we shall find that a great unrest and dissatisfaction exists at the bottom of their hearts.

And it is no wonder. There is but One who can set our hearts at rest, One alone who said, "Let not your heart be troubled." He only had authority to give the command: "Be ye therefore perfect, even as your Father in Heaven is perfect," and set up guide posts to show the path to this perfection by declaring, "I am the Way and the Truth and the Life; no man cometh unto the Father, but by Me," "If ye know Me ye know the Father also," and again, "I and the Father are one."

So, in order to properly answer our question, we ought to ask ourselves: "How near have I lived to Jesus?"

We began this year with a blare of trumpets in our ears—the announcement that the world was improving! The impression given was that man could never again look with anything

but horror upon the destructive and barbarous methods of settling disputes employed by his fellows in the past, and that a general marked step toward perfect civilization had been made, which should usher in an era of paradisaic, universal brotherhood.

The present awful war, and the many crimes registered in our courts, prove all too clearly the disheartening reality that all our boasted civilization is only skin-deep, and the heart of man is as unregenerate to-day as it was thousands of years ago. How can we reconcile this fact with the greater number than ever before of so-called social reforms?

Since the European war broke out Christianity has been ridiculed by many of these "reformers." They have tried to show that Christianity has been tested and found wanting. The nations at war are called Christian nations; therefore, according to them, Christianity does not possess the power to make the world better. They do not recognize the fact that their past and present efforts to substitute for Christianity their own theories and speculations, are responsible to a great degree for the evils we all deplore. They have contributed to make Christianity what it is to-day, and of course Christianity, "modernized," made worldly, proves itself a failure.

There is only one way to vindicate the power of old and show that it still exists unabated. It is to give up professing Christianity and begin practising it. This is what the world really needs as a testimony.

Some may ask, "Is there not greater activity in the Christian world to-day than ever before?"

Yes, in some ways that is true, but in many instances there is activity without wisdom, "zeal without knowledge." There is a failure to follow in the footsteps of Him who plainly said that He is the Way to the Truth and that the possession of the Truth gives life. All our devices leave us as far from the knowledge of the truth as one pole is from the other. We therefore cannot possess life, and our works are dead. We may feel that we are impelled by faith and by noble motives, yet all the time we are guilty of the crime which ushered all sin into the world.

We are told that in the beginning man, being tempted, aspired to be as God and tried to achieve his purpose by disobedience

to God's express command. Man of to-day wants God to become as man. But, unless God deny His own nature and His essential attributes of Love, Righteousness, Justice and Truth, He cannot comply with man's presumptuous desire, and the world must be to-day what it has always been, without God—a chaos.

If we do not see this plain truth, we are deceiving ourselves and there is no hope for us. We shall pray to the God of mercy to send down fire to destroy our enemies; we shall call ourselves the servants of the God of love, yet shall ask Him to assist us in the destruction of those who oppose our designs; we shall be called Christians and shall preach that God is the Creator and Father of all, and yet we shall enjoy the confidence that He will listen to our prayers to the exclusion of the prayers of others. Poor humanity!

Only one instance should be enough to convince us of our misguided conceptions. Men are trying to give testimony of their faith in God by spending millions in building for Him the most costly temples, while others are sending millions to the needy to show their love to humanity. Yet, who knows if that money given for love has been gathered as the result of inhuman transactions and goes to relieve the stranger, after despoiling others whom it leaves in misery and poverty? And the millions given by faith for the temple of God, made with hands, may have been contributed by one who has denied shelter to a poor widow who is unable to pay her rent!

All must agree that life has not satisfied; the virtuous, as well as the worldly, all strive after that which they cannot obtain. Life, to us, is a failure, unless, indeed, we have found the one way. There is One who can satisfy—our Father, revealed to us through His own Son, Jesus Christ. We must follow Him to satisfy our spiritual desires, and to learn that man doth not live by bread alone, nor by brains, nor by science. It is the Spirit that quickeneth. We must lay aside even theological and denominational Christianity and seek to receive into our own hearts and communicate to others the Christianity of Jesus—that vital force from above which alone is able to transform our lives and make them worth living. We must lay hold of that Christianity which existed from all eternity, was expressed in God's promise to transgressing man, whose distant radiance was beheld by the

prophets, whose power was exemplified in the life of Jesus, which was consummated by His death on Calvary, and which rose with Him to the triumphant and undying life that shall one day transform this sinful world into the Kingdom of God.

A Letter which Speaks for Itself

This letter, just received, is the best comment that could be made upon the necessity and worth of the work our Home and Foreign Missions Aid Society is doing. The great need of more work for the foreigners who come to our shores, which our correspondent so keenly feels, was also felt by this little band of workers, and it led them to form a Society which should help foreign ex-priests to work among their own people.

We urge upon the good Christians of other cities to form branch societies for missionary work among foreigners, and to communicate with the Secretary of our New York Society, Miss J. E. Taylor, 135 West 58th St., New York City.

The letter reads as follows:

"Scranton, Pa., Dec. 4, 1914.

"To the Editor of THE CONVERTED CATHOLIC,
New York City.

"Dear Sir:—At a mission recently held in one of the Catholic churches of this city the priest told his hearers *that it was not so great a sin to murder another, as it was to miss mass*. In view of this statement, it is interesting to read the last message of a young man, twenty-one years of age, who was executed at the Lackawanna County jail yesterday morning.

"This young man had been reared and drilled in the Catholic religion, but some weeks ago a Presbyterian missionary took an interest in the young man, visiting him frequently at the jail and instructing him in the Gospel. As a result, the young man professed conversion and gave as his testimony that, had he been taught the Bible instead of the corrupt and immoral teachings of the Catholic Church, he would never have committed so fearful a crime.

"I enclose the clipping from the newspaper. I thought you might want to make some comment on it in your valuable paper."

As I have thought about this young man's testimony, I have wondered if we, as Christians, were doing our duty in endeavoring to reach these people with the Gospel of Jesus Christ. The great trouble is that so many Christian people regard the Church of Rome as a sister Church, and do not believe in work among those, its members. How any person who knows anything at all about the Church of Rome can regard it as a Christian Church is a mystery to me. Let Christians awake to the fact that it has neither part nor lot with Christ, and let them work for the enlightenment and salvation of its poor, benighted followers. What can we do? Christian churches can open their doors and bid these people welcome to the house of God. Be kind to them. Give them a Bible or New Testament in their own language. Get a supply of good Gospel tracts from the American Tract Society, printed in their own language. Give them out on the street and in the shop and at every opportunity. If there is an evangelical mission among the foreigners in the city, get in touch with their pastor, be interested in the work, encourage and help him in every way possible, direct these foreigners to the mission. If there is no mission, form a class in the American church for these people. There are several good Christian papers, weekly and monthly, published by the American Board of Publication, Witherspoon Building, Philadelphia, Pa., in five different foreign languages. If a foreigner seems interested, get him to subscribe, or else subscribe for one of these papers for him. God has given us a wonderful, a glorious opportunity to evangelize the world by sending the people from almost all the nations of the earth to our very doors. Shall we take the opportunity?

"Shall we whose souls are lighted
By wisdom from on high—
Shall we to those benighted
The Lamp of Life deny?"

The Italians are most accessible. They gladly respond to the Gospel message. Eighteen of them on a Sunday, some months ago, were received into the Presbyterian Church in Scranton. Still later, twelve more came and the good work is going on.

The following is the clipping from "The Scranton Truth" for Thursday afternoon, December 3, 1914, enclosed in this letter:

"At 7.30 o'clock Sheriff Phillips took the newspaper men to the death cell to ask the prisoner if there was any message he cared to leave to his people or to the world.

"Chiemilewski was in his shirt sleeves. Through the cell door the reporters saw the condemned man on his knees at his cot, his back heaving with emotion.

"Do not disturb him,' Sheriff Phillips said. 'Let him finish his praying before any of you talk to him.'

"Rev. Mr. Maslowski called the prisoner when he arose from his prayers. The two talked for a few minutes and then Chiemilewski turned to the newspaper men.

"His face was deathly pale. His chin quivered. He nervously drew his right hand across his neck and beads of sweat stood out on his forehead.

"If young men starting out in life will believe in the Lord,' he said, 'and love Him, none of them will get where I am to-day.'

"Then Chiemilewski, in a trembling voice, dictated the following last message to the world:

"To my friends this is the last message that I have to give, with death only a couple hours away—become Christians, trust in God and give your love to Him. Do not believe in the dark religion of the Catholic Church. In the Catholic Church the prayers are to the statues; in the Christian Churches the prayers are to God. If young men starting out in life will only believe in the Lord and place their trust and love with Him, none of them will ever get where I am to-day. Believe in the Lord and the Bible, and you will be saved. This is my last message to the people of this world."

Subscription Renewals

A very large number of subscriptions to THE CONVERTED CATHOLIC expire and should be renewed this month promptly. Many of our old friends have neglected the payment of their subscriptions in the months gone by, who should not allow the year to close with this small indebtedness against their names.

Kindly look at the date on your address label, and if you find that your subscription is in arrears, or is now just due, please send us your payment. If you had to run a magazine you would sympathize with us when the bills come due, and you would not keep us waiting a minute for the payment of your renewal.

We enclose in this number a subscription blank in every copy for the convenience of those who wish to renew. We enclose this blank in every copy, because we cannot conveniently separate the magazines of those whose subscriptions are now due from those whose subscriptions are paid.

If your own subscription is already paid in advance, we suggest that you use the enclosed blank for the sending to us the name and address of some friend or neighbor, to whom you would like to send the magazine for a year as a gift, enclosing the price with the blank. If your friend be a minister, it will cost you only \$1. For others, the regular price is \$1.50. We believe that your friend will highly appreciate such a gift, especially if he be a minister or missionary worker.

Kindly help us to come to the close of the year with all subscriptions paid in advance. If you will do that you will relieve the management of a great burden of anxiety.

According to the Boston "Traveler" of August 25th, the city of Boston "*paid its official respects to the late pope*" by closing the City Hall between the hours of 10 and 11 on August 24th, thus compelling the people who desired to do business there to wait outside for an hour. Thus "*the city was officially in mourning.*" The Governor of Massachusetts is a Roman Catholic, the Mayor of Boston is a Roman Catholic, and this official mourning for the pope seems to justify Cardinal O'Connell in calling the capital of Massachusetts "*very Catholic Boston.*"—From the Protestant Magazine.

A New Factor in Political Campaigns

The election in New York State has made it clear to campaign managers and political prophets that they must hereafter reckon with the anti-Catholic sentiment. We quote from "The New York Times" of November 4th a statement which indicates this: "*The anti-Catholic campaign recently carried on against Mr. Glynn undoubtedly counts for much in the imposing majority against him. Everybody must see that. It is indicated by the fact that Mr. Gerard received a vote tens of thousands greater than the head of his ticket. It is made plain by Mr. Whitman's plurality of 20,000 in Democratic Erie, which was the home of the propaganda of bigotry.*"

If this anti-Catholic sentiment continues to increase during the next two years it will evidently be a larger factor in the Presidential campaign of 1916, says the Protestant Magazine.

LUNACY IN THE CHURCH OF ROME

BY ERNEST PHILLIPS.

The census returns for 1911 reveal a steady increase in the number of demented persons in the United Kingdom. This unhappy condition of affairs has been going on since 1871. In Roman Catholic countries, statistics on this subject are either unknown or unreliable; a remark which might be made concerning pauperism and crime. In Protestant countries carefully compiled records are kept of the afflictions of the people. It is a remarkable fact that there is a larger percentage of insane persons in Roman Catholic than in Protestant communities.

The teaching of the priests, especially as regards the sensational nature of Roman Catholic literature on hell and purgatory, must be responsible for a large proportion of lunacy among the laity; while among ecclesiastics, monks and nuns, the vow of celibacy, where faithfully observed, is one cause and confinement in a monastery is another.

A close study of this subject will produce some surprising and startling results.

LUNACY AMONG THE LAITY.

Sincere Romanists are very devoted to their Church and religious exercises. A Romanist is taught above all things to make sure the salvation of his immortal soul. It is strange how Roman theology seems to contradict itself. In this way, people are taught that the "holy" Roman Catholic Church alone can save souls, and that there is no salvation outside of her fold. On the other hand, the same persons are told that if they keep back one circumstance in the confessional, they will go to hell. Now, the clear-thinking, plain-speaking man says, "If the holy Roman Catholic Church can save souls for all eternity, I am quite safe as soon as I become a member of that Church. My conduct after I once become a member cannot alter my destiny."

It is quite clear that Romanists do not believe their souls are saved through membership in their Church, because they are always paying money to their priests for supposed benefits for this world and the next.

What Romanists lack is the assurance of salvation—an assur-

ance which is enjoyed by evangelical Christians through resting their faith on the finished work of our Lord and Saviour Jesus Christ.

Now, it is this awful state of uncertainty that drives so many devout Romanists mad. Roman Catholic devotional literature is of a highly sensational character. Here is an instance. A booklet, with a very large circulation, is entitled, "Hell Opened to Christians." We might stop to remark that no true Christian will ever go to hell,—but to proceed: This book contains a story of a child who was lost for keeping back one circumstance in the confessional. The story places the child in hell, confines it in an oven with flames of fire issuing from its ears like squills, beating its feet in rage against a red-hot floor.

No wonder so many Romanists go mad!

"Father" Furniss, an English priest, has written a book with the sanction of the popish Archbishop Walsh, of Dublin, in which he says:

"Fire on earth gives light; the unquenchable fire of hell is dark, thick, black, heavy, aching darkness. . . . You may have heard the last shriek of drowning men; you may have heard the wild cry of the madman, the roar of the lion or the hissing of the serpent; but all that is as nothing to the screams of fear, the cries of agony, and the shrieks of despair. . . . But there is still another sound—an awful sound—the sound of the tears running night and day from countless millions of eyes, plashing, plashing down the burning floor of hell."

The effect of such language upon simple-minded Romanists is terrible. They will ponder over it by day, and lay awake at night wondering how they will bear up under such torments. A Church that claims the prerogative to save souls should not allow any of its adherents to suffer pain for one moment after death.

There is a great deal in the teaching of the Church of Rome concerning purgatory, inculcated among the "faithful" merely to draw large sums of money from their pockets for the enrichment of the priests, which we have not space to produce here—much that reflects upon a Church that claims to be the only one that can save souls. To say that this teaching is sensational is to put the matter very mildly indeed. No wonder so many Roman Catholics live in despair and die in mental torment.

LUNACY DUE TO MONASTICISM.

Again, the percentage of lunacy among monks and nuns is very much greater than among the laity. Then it is necessary to divide this class into two—(1) The enclosed nuns; (2) The active orders. There is a much higher ratio of lunacy among the former than the latter, because the former are not allowed to leave the precincts of their convents, and also because they lead such a dull, monotonous life.

The Rev. Hobart Seymour, in his "Pilgrimage to Rome," p. 181, says:

"A gentleman who holds an official position in the papal court, and who, from the nature of his office, has been obliged to accompany the cardinal-vicar in his visitation of some of the nunneries, communicated to us in private the impressions created on his mind. He used to say that when the novices became nuns at an early age—as eighteen or twenty—they seemed to be sufficiently happy for two or three years; at least, that for that time there seemed to be nothing remarkable; but that when they became old enough to see and understand well what were the consequences of the step they had taken, they soon gave way to sorrow and despair. He spoke with deep feeling of the effect of this on the spirits and appearances of the young ladies. He stated that the broken-hearted look, the shades of deep and indelible sorrow, the lines of settled and unalterable sadness, the expression of resentment and despair that characterized many of these young creatures, used to affect his heart and sadden all his best feelings and trouble his very dreams. He could not think or speak of the subject without such feelings that the tears would come into his eyes, saying that it was inconceivable the number of nuns that went to an early grave under this system. While they were very young they knew not as yet the nature of the step they had taken, and if they lived through some years, so as to survive the feelings of woman's heart, they generally went on in a dull, monotonous life, spending a sort of inanimate existence: but that there were comparatively few who so survived. He said that nothing on earth could induce him to allow one of his daughters to take the veil; for that the majority of nuns at Rome died of madness before they were five-and-twenty years of age."

Similar testimony is given by Princess Henrietta Caracciolo in her memoirs (p. 81). This lady was a Benedictine nun in a Neapolitan convent for several years. Her statement is as follows:

"The loss of liberty, the monotony of existence, the frivolous nature of the daily intercourse and conversation, and the superficial education of these nuns whose life has been passed there from their infancy, operate in such a manner that a third of the inmates are either altogether fatuous, or at least weak-minded on some point. This casualty, produced from

the same causes, has long been a marked feature of penitentiaries on the solitary system. And if isolation be fatal to the reason of the imprisoned in the less temperate climates of Europe, and the still colder ones of America, how much more so should it be in hotter latitudes and most of all in volcanic regions, where man cannot separate, without the most serious risk, to his own existence, from the necessity to maintain the mental and corporeal faculties in permanent activity!"

At the annual meeting of the Protestant Alliance, held at the Queen's Hall, London, on May 1st, Brother Mathew (an Austrian), formerly a monk, said that "twelve years in a monastery was enough to drive any one mad."

The medical view is stated by Dr. Elizabeth Sloan Chesser in an article in the "Nineteenth Century and After," for October and December, 1912, in which she says:

"Imagine the effect of convent life upon the physical and mental health of these girls. The nervous tension generated by penance and perpetual prayer, the physical suffering entailed by the scourgings and disciplines, the insufficient diet, the lack of exercise and fresh air, all contribute to undermine the health. Many of the nuns are neurotic and highly strung in the first instance; they belong to the type which dreams dreams and sees visions, the type which, in suitable environment, develops the delusions and hallucinations of religious mania. A certain number would be certified as insane by any medical man who examined them. That cases of insanity do occur in convents is acknowledged by the authorities."

It is interesting to learn, after reading the above statement, that two cases of insanity were reported in the London daily press in June, 1914.

The "Daily Mail" and the "Daily Express" for June 20, 1914, both gave a short account of a coroner's inquest on a nun who drowned herself on June 18th outside the precincts of the convent, while suffering from insanity. The nun's name was Mary Jane Burke, and was known as Sister Anastasia, of Earl Shilton Convent, Leicestershire. This nun had written a letter stating that her life had been made miserable at the convent.

The second case was that of Miss Grace Catherine Goldsmid, a daughter of the late Sir Julian Goldsmid, Bart., who left his daughter upward of £4,000 a year. The lady was a Jewess, but was captured by a Romanist, entered a convent and executed a deed relating to her property, which was the subject of a lawsuit in the High Court of Justice, Chancery Division, and was reported in the "Morning Post," June 26, 1914. It was stated

in court that Miss Goldsmid had been certified as of unsound mind on February 18, 1914. It was further stated that Miss Goldsmid had been giving money to the Church of the Jesuits in Farm Street, London.

CELIBACY.

Much might be said about the unnatural and unscriptural vow of celibacy which could not be wisely discussed here; but judging things by results, it is quite clear that vows of celibacy ought to go the way of all matters tried and found wanting.

No celibate community has ever yet been a credit to itself. For proof, read the testimonies of father confessors, monks and nuns in all ages and in all climes.

Celibacy is the outcome of human pride, for those ecclesiastics, monks and nuns who live under this vow want to make people believe that they are as holy as the angels, and are therefore to be regarded as worthy of the highest esteem and veneration of "unconsecrated" creatures. This is putting the matter very briefly, which is perhaps the best way of dealing with the subject in print.

There are natures who find this unnatural vow an intolerable burden. They rebel inwardly at their position, realizing that the vow was taken under false pretenses, and before they were old enough to understand the laws of nature. In our judgment the vow is not binding on anybody for two reasons. (1) It is unscriptural; (2) It is made under the false pretensions of teachers who do not understand the natures of those they instruct. These teachers say that God expects this promise to be made, and that it promotes holiness of life. Both statements are falsehoods.

Many of the nuns, when it is too late, realize that they would have been much happier if they were engaged in family life. This thought and the disappointment caused thereby produces in time hallucinations and insanity. A large percentage must be hysterical until their constitution is completely broken down—and then incurable madness is the "crown" of convent life.

THE FIGURES.

There has been a progressive increase in the figures for lunacy for many years in the United Kingdom. The figures for Ireland show an increase since 1851.

Here are the figures for the census taken in 1911:

ENGLAND AND WALES.—161,993, or 4.49 per 1,000 of the population.

SCOTLAND.—15,719, or 3.30 per 1,000 of the population.

IRELAND.—28,437, or 6.48 per 1,000 of the population.

The above figures reveal that the mean rate per thousand for Great Britain is 3.89, and for Ireland 6.48.

We come to the crux of the matter when we deal with each province in Ireland separately, for then we find that the Roman Catholic provinces have a much greater number of lunatics than Protestant Ulster.

Leinster has one lunatic for every 136 of the population.

Munster has one lunatic for every 138 of the population.

Connaught has one lunatic for every 150 of the population.

Ulster has one lunatic for every 197 of the population.

If it were not for the fact that a large number of Roman Catholics are attracted to Ulster because social conditions are so much better, and employment is easier and pay is higher, the figures for that province would be still more favorable. Romanism is a scourge everywhere, for it lowers the social and industrial conditions of the people, and kills all that is truly spiritual in Christ's teaching.

Romanism is a menace to reason, and the weird and unscriptural teaching contained in Roman Catholic literature is the ruin of many intellects, while the barbarous treatment meted out to the members of the religious orders is driving thousands of gifted and intelligent creatures to madness or despair.

All versions of the Holy Bible, in any vernacular language, made by non-Catholics are prohibited, and especially those published by the Bible societies, which have been more than once condemned by the Roman pontiffs, because in them the wise laws of the Church concerning the publication of the sacred books are entirely disregarded.—The Great Encyclical Letters of Leo XIII.

I wish your magazine prosperity and the work you are aiming to do the greatest success.

November 18, 1914.

L. L. HOYT,
San Ysidro, Cal.

LETTER TO CARDINAL GIBBONS

XXXIII.

Dear Cardinal:

We have said enough to prove that papal infallibility and apostolic succession did not exist in the case of Pope Pius X., even as they have not existed in the case of his predecessors.

It would be a blasphemy to believe in these dogmas, after so many proofs to the contrary. I can assure my readers with a clear conscience that neither the cardinals, bishops, nor any one else who is well acquainted with the Church, believes in them. In view of this, it is the more horrible to know that the Church has fulminated excommunications and has directed the most cruel persecutions against any honest man who has been bold enough to declare that such things were repugnant to reason and the Spirit of God.

But, being what she is, the Church must persecute those who in any way diminish her glory. She cannot forgive the revelation of her secrets. Apropos of this, few know the distinction your Church makes in the judging of heresy. A man may be inwardly an absolute unbeliever in the sacraments and even in God, but if he outwardly upholds the supremacy of the Church, he need not fear that any ecclesiastical court has canonical jurisdiction to condemn him. He is eligible for all ecclesiastical dignities and may even be elected pope. But as soon as he communicates his unbelief to outsiders, or inferiors, he is lost.

So we may safely say that the hierarchy of your Church is largely composed of hypocrites who, when moved by the desire of self-promotion, find, in the very laws of the Church, a school, favored with the papal benediction, where they may learn the art of dissimulation to perfection. I could write many things about the experiences of saintly men who have died in desolate ostracism, or under bitterest persecution, because they had the courage to denounce the crimes of their superiors. These, on account of their influence in the Vatican, could use the pope's power for the destruction of the men who valued truth and conscience more than position or even life.

Your Church has this advantage in her favor, that she has provided herself with so many laws for her own protection from

the world's judgment as to make her true character well-nigh impenetrable to the eyes of the public. Her internal corruption is so great that, if the truth were told, few would be willing to believe it. Nor would any self-respecting person care to deal with such things which, after all, for the very reason that they appear so incredible, would only prejudice men against the honest denouncer. The Church knows this and feels secure, as in an impregnable fortress.

We have said enough by dealing merely with dogmas and religious principles to open the eyes of our readers to the colossal fraud of your Church's pretensions. To the inquiries we receive concerning the morality of her priesthood we have only this to answer: If any one, after reading her history, does not see that most of the men holding high office in the Church have been moved by the lowest passions of the human heart, he must be blind. For those who have eyes to see, we have only to appeal to simple logic. If priests, bishops, cardinals and popes are but human, they are given greater opportunity by their position than any other men in the world for the satisfaction of their passions and ambitions. And just as many men in the world are controlled by a sense of decency and self-respect, while for others there exist no such restraining influences, even so it is within the Church. Her interest in keeping her secrets reveals her guilt.

And yet, Cardinal, you say that your Church "has no secrets!" How could you ever expect that men with my experience would believe the rest of your book to be true?

It is not strange that I should protest, but it is very strange that the people should not protest against such a bold affirmation. Did not the late pope enforce in America the *Ne Temere* decree and the *Motu Proprio*, both documents belonging properly to the Middle Ages? Is not the object of the *Ne Temere* to destroy civil power with regard to one of the most sacred ties of life? Is it not one of the greatest blows that could be directed against human rights? And what is the spirit of the *Motu Proprio*? It fulminates excommunication reserved to the pope against any one who shall bring a priest before a secular court. Why "reserved to the pope"? Because Rome knows only too well that there often exist envy and enmity among priests and bishops, and some would be glad to offer absolution to any one who would

ruin a brother priest with whom they had quarreled. To avoid this the pope reserves to himself the power to absolve this sin, thus making it very improbable that any of the faithful would ever commit it. For between the two—the common sin of perjury and the horrible sin which carries with it the excommunication reserved to the pope—one would always choose the least and become a perjurer. But what is the object of this law? Is it any other than to keep secret the crimes of the priest? I do not think the pope would object to having priests brought before a judge in order to relate their virtues and supernatural gifts!

This is why you are now gaining influence in America. You can say what you please with perfect confidence that, provided your priests can present a white-washed front to the world, they will be well received everywhere. We have seen much of this influence exercised in the last elections, but, thank God, He had mercy on New York, and you have received a proof that, though many are still blinded or asleep, there are many who are quite awake. And I still hope for the day when out of your own ranks will come a protest so loud that it will shake all America out of her slumbers.

There are some who still believe in the sanctity of the late pope, and who at the same time find hope for the Church's future in the liberal ideas of the present pope. They do not see that if Benedict XV. is right in his liberality, Pius X. must have been wrong in his conservatism. They do not know, as I do, that Pius was a prisoner of his *Camarilla*, and Benedict, since the sudden death of the real pope, his secretary, Ferrata, is a prisoner, not of any government, but of the cardinals, who will keep a constant watch over him. Should he dare to take a step toward freedom, there is a door in the Vatican which, if left open, will create a deadly draught no pope could yet resist! I am afraid, Cardinal, that this pope will not live long. And yet, none so well as he, if he were free to live up to his convictions, could bring about a reform in the Church. But he has begun his reign with a misfortune—he has lost Ferrata!

Cardinal, this is a good season for serious thought. As I told you two years ago, so it has happened. When in papers and speeches you were being called "the first American pope,"

I told you not to believe it. I even told you that you were going to be late at the conclave, and so it proved. We are nearing the end of another year and will soon be at the threshold of a new one which may be our last in this pilgrimage. It is right and best, therefore, to look up—not to the Vatican, but to the Throne of our Father in Heaven. You have all your life served a king who, in his very title as in his pretensions, is all a lie. Deny your allegiance to him and turn to the King of Righteousness. You have described what His Church ought to be, but you know that not any of the virtues you have claimed belong to the papal Church, in which you are a prince.

As for me, "I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

MANUEL FERRANDO.

THE REV. SAMUEL F. GORDIANO

On the 22d day of October the Lord called the Rev. Samuel F. Gordiano to his eternal rest. Three days later his earthly remains were laid away after Bishop Manuel Ferrando, D.D., had conducted the Spanish burial service, at which the Rev. Dr. Parkhurst made an address in English, in the chapel of the Madison Avenue Presbyterian Church, New York, where Mr. Gordiano had been accustomed to preach the Gospel to his Spanish congregation.

Mr. Gordiano was, as his name betrays, of Spanish birth, and was a young man, thirty-eight years of age, full of promise, and had already accomplished a worthy and great work. In his passing to his reward, mission work in New York suffers a serious loss.

Mr. Gordiano was graduated from the Nyack Theological Seminary, after which he took his degree of Bachelor of Divinity from Union Theological Seminary, New York; and in 1905 he began his missionary labors in the Tent Evangel, then at 57th Street and Broadway, where he organized a Spanish congregation of about twenty persons. This work soon grew into a strong evangelical church, extending its influence far and wide in the Spanish-speaking world. For a number of years Mr. Gordiano conducted his work in the chapel of Calvary Baptist Church, New



REV. SAMUEL F. GORDIANO.

York, when the Rev. Dr. MacArthur was the pastor. Later he succeeded in bringing his work under the care of the New York City Mission and Tract Society, of which the Rev. Dr. A. F. Schauffler is the president, upon which it entered upon a new era of usefulness. Under the new auspices, Mr. Gordiano moved his work to the chapel of the Madison Square Presbyterian Church, of which the Rev. Dr. Charles H. Parkhurst is pastor, where it is still in progress under the supervision of Mrs. Gordiano, pending the choice of another pastor.

Mr. Gordiano's work was far-reaching in its influence. One of his converts is the editor of "Diario," a Spanish newspaper in Mexico, whose Christian character is manifested in the conduct of his paper and its stanch advocacy of evangelical religion. Another convert is preaching the Gospel in Nicaragua. Others have come into the church in New York and have gone their ways again to the Spanish-speaking nations, carrying with them the Gospel learned from Mr. Gordiano's preaching. Who will measure the influence of such a ministry? Only the blessed Lord Himself, who greets His disciple with His "Well done, thou good and faithful servant."

THE GROWING DISRESPECT FOR THE NATION'S FLAG

BY CHATTIN BRADWAY.

It will be astonishing to the larger part of the American people to learn of the pernicious influences that are at work here at home which have for their direct aim the diminishing of loyalty to the Stars and Stripes and inducing a transference of allegiance to other emblems standing for principles antagonistic to and destructive of Americanism.

There is an organization against whose powerful influences we must protect the flag. This is none other than the Roman Catholic hierarchy. By this it is not charged that the vast body of Catholic citizens of our land are disloyal to the flag. But it is charged most emphatically that the Roman Catholic hierarchy is now endeavoring to instil into the hearts of its people a greater love for the papal (yellow and white) flag and colors than for the Stars and Stripes. Instances of this are not accidental, iso-

lated or insignificant, but appear to be a studied affront to Americanism, as the rest of this article will unimpeachably demonstrate.

Would you not call it disrespect and desecration to fly the papal flag over the Stars and Stripes anywhere in this grand country of ours, and especially in National capital and right in the sight of the White House on the one hand and of the Capitol on the other? This is actually what was done.

This most glaring and shocking insult occurred during the Holy Name Society's parade in Washington, October 19, 1912. The pope's immediate representative, Mgr. Bonzano, papal delegate to the Roman Catholic Church in the United States and a foreigner, reviewed the parade from the balcony of the new Willard Hotel. This balcony was draped profusely with the National flag and Mgr. Bonzano and his coterie of priests gathered there to behold the Holy Namers. High aloft above the Stars and Stripes was the papal flag.

The writer happened to be passing the new Willard Hotel at this time and was shocked, amazed and naturally greatly incensed to see the pope's flag placed over ours. But that was not all. He also saw two priests step out on the balcony from within the hotel to join the rest of the reviewing party, and one of these two priests looked up and beheld the papal flag flying supremely above all else in the breezes of our capital city. Evidently highly pleased with this picture and approving of this audacious affront, he attracted to it the attention of his companion and both smiled and said something, which, judging from the expressions of approval on their faces, might have been and probably was this, "Yes, that is right. The papal flag is where it should be. It by right should fly over the red, white and blue."

Not a single paper in Washington, in their otherwise full accounts of the parade, mentioned the fact that the papal colors were flying over our flag, nor did they exhibit a picture showing the reviewing party with the offending papal flag, although other pictures were published. Was it because they did not dare to immortalize this insult to our national colors by printing a picture showing the relative positions of the flags. The solitary protest was that uttered by the "Protestant Magazine," of Washington, D. C., which was true to its name.

Here is another case where Papal Delegate Bonzano took disrespectful liberties with our flag. On October 11, 1912, he was escorted by the Knights of Columbus of Alexandria, Va., to Mount Vernon, the home of our illustrious Washington, and there he placed

"a handsome memorial wreath made of magnolia leaves, intertwined with the papal colors—yellow and white, and the red, white and blue, on Washington's tomb."—Washington Star, October 12, 1912.

What an act of hypocrisy and insincerity was this! What an act of desecration to Washington's tomb! A representative of the papacy, a political Romanist, pretending to do honor to Washington, our foremost representative of Americanism, which successive popes have condemned. Bonzano, a foreigner, landed in this country only about six months previously and professing to know and pretending to honor what Washington stood for. Bonzano, a self-surrendered slave to one man, without the right to exercise free thought, freedom of conscience or of speech, and knowing nothing by experience, and unfit by education to enjoy the blessing of a free Government or democracy! This pilgrimage to Mount Vernon was done only for effect, and at a time when the whole Church hierarchy in the United States were making a studied attempt to show that Americanism and Catholicism are in accord.

To prove that Mgr. Bonzano was acting the part of an impostor let us compare what he is sworn to uphold and what the Father of our Country typified by his whole life's endeavors.

When we conjure with the name of Washington, we think of the principles of government by the consent of the governed; of political equality of citizens; of public education free from sectarian influences; of freedom of conscience; of free speech; of a free press; of separation of Church and State; of supremacy of the civil law; of supremacy of civil marriage; of a free ballot uncontrolled by sectarianism, and of a free Church limited to the sphere of religion and not religion cloaking a political system. These are the principles which characterized Americanism in Washington's time and characterize it to-day and will eternally.

Now, for what does Mgr. Bonzano and all the rest of the hierarchy stand? *Political Romanism*. That is the answer. Po-

litical Romanism is all that part of Catholicism with religion left out and may be defined as that system of principles and rules which are contained in the encyclicals, bulls and other utterances of the popes, having for their object to so control and shape the civil and political conduct of men as to re-establish the temporal power of the Roman pontiff—unite Church and State.

The following are some of the important principles of political Romanism and of which the yellow and white is emblematic:

1. All public power proceeds from God.—Encyclical Letter, Leo XIII. *Immortale Dei*.

(This is contrary to the Declaration of Independence and Federal Constitution.)

2. "To exclude the Church, founded by God Himself . . . from the power of making laws . . . is a grave and fatal error."

(This is contrary to the American principle of complete separation of Church and State.)

3. "To exclude the Church from the training of youth" is a grave and fatal error.

(This is contrary to the axiom that free and unsectarian education is the bulwark of American democracy.)

4. "It is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing or of worship, as if there were so many rights given by nature to man."—Enc. Letter of Leo XIII. *Libertas Praestantissimum*.

(The first amendment to the Federal Constitution is a complete refutation.)

5. "If the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church . . . to resist becomes a positive duty, to obey a crime."—Enc. Letter of Leo XIII. *Sapientiae Christianae*.

(Father Phelan, of St. Louis, in a sermon preached from his pulpit, expressed the same idea in a less elegant manner when he shouted:

"If the Government of the United States were at war with the Church we would say to-morrow, To Hell with the Government of the United States." (See "Western Watchman" (R. C.), June 27, 1912.

Not one of his superiors reprimanded him for this anarchistic utterance. Is it because they all entertain the same sentiment but are not as bold to express it?)

6. "The Church cannot give countenance or favor to those whom she knows to be imbued with a spirit of hostility to her, who refuses openly to respect her rights."

(Father Phelan puts the foregoing in these words:

"The public man who antagonizes the Catholic Church in these days is a political suicide."—Western Watchman, June 16, 1912.

Says Archbishop Quigley:

"I'd like to see the politician who would try to rule against the Church in Chicago. His reign would be short indeed."—Chicago Tribune, May 5, 1903.

Ask yourself what public man is there who has publicly declared himself against the pernicious political activities of the Roman Catholic hierarchy? Not one.)

7. It is "among the duties of Christians that they allow themselves to be ruled and directed by the authority and leadership of the bishops, and, above all, the Apostolic See."

(It is among the duties of Christians to let the priests control their votes, just as the Apostolic See controls the priests. There is a "Catholic vote," but thank God all Catholics are not included in it, as many Catholics are politically independent.

Mr. Bryan recognized that there is a Catholic vote. Among the first things he is reported to have said when he was last defeated was in effect this:

"Taft won through the Catholic vote."

Mr. Taft also realized it, for Father Phelan said in his "Western Watchman":

"We are informed that Mr. Taft fully recognizes the debt he is under to the Catholics of the United States, and he should recognize those who departed from their party to vote for him."

Any *Church* vote is dangerous to a free Government. Our public men recognize this existence of a Church vote and are doing nothing to destroy it, but rather they cater to it.)

8. "It is generally fitting and salutary that Catholics should extend their efforts beyond their restricted sphere, and give their attention to national politics. . . . Catholics have just reasons for taking part in the conduct of public affairs . . . (and) *endeavor to bring back all civil society to the pattern and form of Christianity.*"

(In addressing the students of the University of Detroit in 1911, Archbishop Ireland said:

"If I go to Washington, I find three or four Catholic Senators and fifteen or sixteen Catholics in the House of Representatives. There should be more engaged in building up the nation in its ideals. *The Church can never have its own until this comes to pass.*"—New York Times, January 28, 1911.

The bringing back of "civil society to the pattern and form of Christianity," and the Church coming to its own, means nothing more nor less than temporal rule or the union of Church and State.

Notice that three years ago there were but fifteen or sixteen representatives in Congress representing the Church. Now the hierarchy claim about fifty in the House.)

9. "Who without permission of the proper ecclesiastical authority cite before lay tribunals any ecclesiastical person, whatsoever, either in criminal or civil cases, and shall publicly compel them to be present in court, shall incur excommunication reserved in a special manner to the Roman pontiff."—*Motu Proprio Decrees*, Pius X., 1911.

(The ancient doctrine of "Immunity of the Clergy" is hereby reasserted in this enlightened twentieth century. No matter how heinous an offense a priest may commit against man, society or the State, he cannot be brought into court by a Catholic without the latter incurring excommunication. How does that comport with the American principle of equality before the law, special privileges to none and equal rights for all? Yet the pope demands special privileges for his priests. Which is supreme in the United States, the civil law or the canon law of Rome?)

Such are some of the political principles for which the yellow and white colors stand, and as they are diametrically opposite to those principles which Washington labored to establish, the act of Mgr. Bonzano is placing papal colors on Washington's tomb was a heinous insult to his glorious memory, a national disgrace and monumental hypocrisy. A papist is not capable of doing honor to so sublime a character as Washington, and a papist should no more think of placing a wreath on his tomb than on the tomb of Garibaldi, Gladstone, Bismarck, Juarez or other patriots who combatted that system which is represented by the yellow and white.

Another instance of desecration of the flag is furnished by the 11th National Convention of the American Federation of Catholic Societies held in Louisville, Ky., August 16, 1912. Reporting for the "Menace" the happenings of that convention, H. George Buss said that there he

"had for the first time seen the yellow and white rag of the pope flutter from the same staff above the Stars and Stripes."

He also reported that in the parade arranged by that convention there was carried a flag which was red, white and blue on one side and yellow and white on the other.

The shame of it was that the Mayor of the city and the Governor of the State and other officials were participants in the events, and yet not a protest was made to this disgraceful treatment of the national flag. The head of the State, Gov. McCreary, in a speech to the delegates, said:

"The plan of the *Fédération of Catholic Societies* is only to meet the religious needs and to safeguard only the constitutional rights of its members which belong to every Church and every creed."

It is appropriate to ask: Do the religious needs and constitutional rights of the members of any Church organization justify the placing of the papal flag above the Stars and Stripes?

Contrast the attitude of the civil authorities of Louisville with that official in the town of Poitiers, in France, last Summer, when the papal flag was exhibited during the *Jeanne d'Arc* fete.

"The bishop, Monsignor Humbrecht, and thirty other persons were condemned to fines of two francs apiece" (*Western Watchman*, R. C., July 24, 1913), not for placing the papal flag over the flag of France, but merely for having it in evidence. In this land of Washington, Jefferson and Lincoln, the Church has enjoyed absolute religious liberty, yet, never satisfied, she basely insults our flag, and not a protest is effectually made. Has not France given us a hint of what should be done?

In June, 1912, the statue of Columbus erected by Congress on the plaza of Union Station, Washington, D. C., was unveiled and in connection with the ceremonies there was a parade which the authorities seemed to leave entirely to the control of the Knights of Columbus. In speaking of this parade, the "*Liberty Magazine*," No. 3, vol. VII, said:

"Two flags preceded every division of the Knights of Columbus as they marched by the President's reviewing stand at the Columbus Memorial unveiling June 8th—the papal and the American. They were borne by two standard-bearers marching abreast, the papal colors being next to the stand. Thus, in raising his hat to salute the American flag, the President also saluted the pope's standard, to the strains of patriotic airs that were struck up by the many bands as they approached the reviewing stand. A very clever arrangement by the Catholic planners of the parade, indeed! This intermingling of the standards of the pope and the United States is evident at all parades manipulated by the Catholic sponsors for the union of Church and State."

What a magnificent opportunity the President had to give a much-needed lesson on patriotism! If he had halted that procession and directed that the bearers of the papal flag march behind the bearers of the Stars and Stripes, our flag would have been saved from the many insults that have since been administered to it and the people would have glorified the President for such a stand. His destiny might then have been different and he might have still occupied the White House.

Another case of the misuse of the flag of the United States is charged against the Bishop of Albany, N. Y., and it occurred on Flag Day, too—a day intended primarily for a special manifestation of patriotism. June 14th is now set apart in many States as a day to honor the flag, for it was on that day in 1777 that the Continental Congress adopted the Stars and Stripes as our national emblem. For the celebration of this day we owe our sincere thanks to the American Flag Association, through whose efforts the custom has been established.

On June 14, 1913, the "Knickerbocker Press," of Albany, gave an account of how in that city Flag Day was turned into Tag Day. Here are the headlines of the article:

"1,000 WORKERS TO SELL FLAGS TO-DAY.

"GIRLS FROM SEVENTEEN ROMAN CATHOLIC PARISHES WILL CAN-
VASS THE CITY.

*"Proceeds Will Go to Fund Being Raised for Building of
Proposed Maternity Hospital."*

The information was given that each person who contributed was to be given a national flag, and "the annual sale of flags is depended upon each year to add a substantial amount to the funds being raised for the building." How long will the people of Albany stand for this outrage of permitting the sacred emblem of the nation to be used for a sectarian purpose and as a tag? An eye witness says, "The flags were poorly printed on cheap paper and would not stay tagged, so that many of the flags were scattered on the sidewalks and trampled, and some found lodgment in the gutters."

A new form of desecration of the national flag has recently cropped out, for surely the placing of the flag at half mast as a sign of mourning for a priest is a desecration. The politician-priest, Maurice P. O'Conner, rector of Holy Cross Church, of Harrison, N. J., and spoken of in one Catholic paper as a "priest who ruled a town," died last December, and on the day of his funeral all public and parochial schools were closed, and on them flags flew at half mast, according to accounts in New York papers.

A similar insult to the flag occurred in Chicago recently, and the Methodist ministers and the Guardians of Liberty, like true patriots, protested against such disgraceful practise, saying:

"That the priest had no right to any such honor, as he had not served under the flag or filled any public position that would earn such recognition."

Without a final word of explanation the charge might be made that the writer is actuated by bigotry and a desire to libel the great body of Catholic citizens as unpatriotic. Such a charge would be unjust. The religion of no one has been attacked, and should not be, for this is a land of religious toleration and bigots are out of place, but it is not bigotry to see in the Roman Catholic hierarchy a dual entity. In the first place, it is a religious organization and is referred to as the Church, and as a religious body objection cannot consistently be made to it. In the second place, it is a political organization, having for its constitution and by-laws those bulls and encyclicals of the popes which comprise political Romanism—the deadly enemy to American institutions. Let the hierarchy abandon its pernicious political activities and forever repudiate political Romanism, and then there will be peace, but not till then. The majority of the Catholics of this country do not realize the full import of political Romanism as it is known in other countries, where for centuries the hierarchy has held sway, and if they did, they would themselves curtail its power, as has been done in the old Catholic countries of Italy, France, Portugal, and is being done in Spain to-day.

In view of the foregoing indictment against those who prefer another flag to the Stars and Stripes, it is clear that some protective step must be taken. The question is, What is the most effective? The only answer is legislation—national legislation preferably.

Of course, to a true American, who naturally and spontaneously loves and honors the flag, the idea of protecting it by law seems abhorrent, but we now see that our free, open-door policy has been taken advantage of, and powerful influences are now at work to relegate the flag to a second position. Hence this influence must be destroyed. Legislation is the quickest and most effective method. We cannot legislate patriotism into a

person, but we can compel restraint of those who without shame would dishonor the flag. Some one has said very aptly:

"No man makes the absurd claim that citizens can be made patriotic by law, or that one should make a fetish of the flag; the patriotic purpose is to make a publicly respected emblem of our national banner."

Our martyred President William McKinley said:

"Those who seek to divert the flag from the sacred uses should be restrained by public law."

Legal protection of a national emblem is not new. Patriotic societies and the State Department once investigated the matter and found that nearly all great foreign nations have deemed it wise to protect legally their flags.

As early as 1863, Lincoln and Secretary of State Seward sent an earnest protest to Congress, advocating legal protection of the national colors.

The first flag bill was introduced into the House of Representatives in 1878 by Hon. S. S. Cox, of New York; but it, like all others, presented since then, strangely failed to pass or reach a vote.

We are now facing new and more serious conditions. The various kinds of insults to the flag which have been enumerated are of only recent origin, and they are of such a nature that the citizens throughout the length and breadth of this fair land should arise as a unit and demand effective protection.

In thirty-five States of the Union laws have been enacted to prevent desecration of the flag by using it for advertising purposes, as in printing it on, or attaching it to, wrappers, labels, articles, etc., or printing advertisements on the flag.

Credit for this is due to the American Flag Association, having headquarters in New York City, and organized in 1898, with the grand motto,

"ONE FLAG, ONE COUNTRY, GOD OVER ALL."

Its object is to secure national and State legislation for the protection of the flag from degrading and desecrating uses and to secure a general observation of June 14th, Flag Day, because on that day, 1777, Congress adopted the U. S. flag."

This association has repeatedly sought for national legislation for preserving the flag unsullied and in its pristine glory. Let us all co-operate in this grand work.

In view of the facts herein presented it is hoped that the reader will take up this matter personally and write to his Congressman, urging appropriate legislative action, and he is also requested to exert his influence with any patriotic society of which he may be a member to secure organized action for the passage of a bill to protect the flag.

Remember the words of the late Brig.-Gen. Joseph Wheeler :

There are two things the American people reverence. First, their God, and second, their flag." Let us prove it to be true that love for the nation's flag is the second great fundamental principle of the American people. Let us honor him and all the other great patriots who have gone before, honor the nation to which we belong, and honor ourselves and posterity by securing the passage of a law that will preserve the flag from desecration.

THE MAN OF SIN.—No. II.

A Human Sacrifice and a Human Saviour Substituted For the Divine Sacrifice and the Divine Saviour

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Lord Macaulay, in his essay on Ranke's "History of the Popes," makes the statement that "there is not, and there never was, on this earth a work of human policy so well deserving of examination as the Roman Catholic Church."

If regarded as of human origin, we must admit it to be the climax of human ingenuity. But it is a tax upon credulity to ask men to believe that such a system is the product of human genius. It is more than that, and the problem of its maintenance, as the institution that it is, demands that it be more than that. Has it not set itself in open opposition to the greatest thing in this world—God's plan for man's redemption?

For nearly fourteen centuries that system has been in the world as a fully organized entity. It has seen kingdoms rise and go into decay and others rise upon their ruins. It has dictated the religion of nations, and excommunicated kings and princes who would not bow the neck to its yoke. It has laid bare the souls of its subjects with the keen knife of the Inquisition

that it might know the inmost secrets of the heart. But this is not the sum nor substance of its mighty work. It has sought to do as great a work as God did do—it has created a plan of salvation, a saviour of its own, a heaven of its own, and a hell of its own. And with that saviour, that plan of salvation, and that heaven, it has sought to shut out from the view of the world the real Saviour, the real plan of salvation and the real place of the saints' reward.

In view of what that system has done and what it stands for, it is surely worthy of study and its purposes demand our consideration. As certainly as the Word of God is true, there is an open conflict between that system and the purpose and work of God.

The Word declares, "There is none other name under Heaven, given among men, whereby we must be saved." That name is the name of Christ whose blood, shed on Calvary, made atonement for the repentant sinner. The atonement there made was sufficient. Says the inspired Word:

"Who needeth not daily, like those [ancient] high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this He did once for all, when He offered up Himself." (Heb. 7: 27.)

"We have been sanctified through the offering of the body of Jesus Christ once for all. . . . He, when He had offered one sacrifice for sins forever, sat down on the right hand of God. . . . And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."—Heb. 10: 10-18.

We must conclude from these Scriptures that the sacrifice offered on Calvary was all-sufficient, that it would never be repeated, and that no other would ever be recognized by Heaven. We must conclude further that if any other sacrifice is put forward by any religious system, it will be a false sacrifice, and the system which institutes it a false system whose activities and pretensions cast discredit upon the only Saviour who can save. We will now let the Roman Catholic Church speak in reference to this matter. Concerning the sacrifice of the mass she says:

"And inasmuch as, in the divine sacrifice which is performed

in the mass, that same Christ is contained and immolated in a bloodless manner, who once offered Himself in a bloody manner on the altar of the cross; the holy synod teaches that this sacrifice is truly propitiatory, and by means thereof this is effected, that we obtain mercy and find grace in convenient aid, if we draw nigh unto God, contrite and penitent, with a true heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same, the same now offering, by the ministry of the priests, who then offered Himself on the cross, the manner alone of offering being different."—Canons and Decrees of the Council of Trent, Session 22, chap. 2.

This is an authoritative utterance, these decrees having been issued as Rome's answer to the Reformation. But that decree stands squarely against the Scriptures previously quoted. Those Scriptures stand for one system, whereas the system which promulgated that decree is a different system and a contradictory one. But it is in harmony with the creed of Pope Pius IV, which refers to the mass as "a true, proper and propitiatory sacrifice for the living and the dead." The Catechism of the Council of Trent" speaks the same language:

"We therefore confess that the sacrifice of the mass is and ought to be considered one and the same sacrifice with that of the cross."—Part 2, chap. 5, page 254.

By such a proposition that system seeks to nullify the true sacrifice of Christ, and invents a ceremony of its own to take the place of Calvary's sacrifice. Although Rome does not repudiate the sacrifice on Calvary in her teaching, she does, by her invention, declare it insufficient and unable to accomplish its object. She admits in the above quotation that the sacrifice of the mass is a bloodless one, and by that admission proves it a worthless one; for "without shedding of blood is no remission." (Heb. 9: 22.) Rome says the bloodless sacrifice of the mass is a true and propitiatory sacrifice. The Word of God declares there is no remission [of sin] without shedding of blood. Here again Rome's teaching contradicts and is squarely contradicted by God's Word.

By her invention Rome seeks to supplant the true sacrifice by one which has naught of virtue in it; but she goes beyond that and seeks to substitute for Christ Himself a saviour of her own invention. That pseudo-saviour is the Virgin Mary. Concerning her St. Alfonsus de Liguori, one of her greatest teachers, says:

"Mary has been elected from all eternity as Mother of God, that she may save by her mercy those to whom her Son, in justice, cannot grant pardon."—*Glories of Mary*, page 153.

"A sinner can be saved only by having recourse to the blessed virgin, whose infinite mercy obtains salvation for those who would be condemned by infinite justice."—*Ib.*, page 164.

The Bible teaches no salvation outside of Christ. This system teaches no salvation outside of Mary. Liguori here takes direct issue with Peter, on whom that same Church claims to be founded. What Peter ascribes to Christ, Liguori ascribes to Mary. That system, then, has given to the world a substitute sacrifice for the true, a substitute saviour for the true; but not yet satisfied in her campaign against the Most High, she has made the true Saviour subject to the substitute. Again quoting from Liguori:

"The blessed virgin, having lodged the Son of God in her womb, requires from Him, as the price of her hospitality, peace for the earth, salvation for the lost and life for the dead."—*Glories of Mary*, pages 187, 188.

Again:

"God hears her [Mary's] prayers as if they were commands."—*Ib.*, page 138.

It is to Mary, then, and not to Christ that man is to look for succor and salvation; to Mary and not to God are we to give glory for a way of salvation from sin and death. Mary commands and Heaven obeys; and through that command of Mary and that submissive obedience on the part of Heaven man obtains his right to the tree of life and to an inheritance among the saints.

Said Jesus: "I am the way, the truth, and the life: no man cometh unto the Father but by Me." (John 14: 6). But that system seeks to nullify this truth by giving to Mary such titles

as these: Gate of Heaven, Refuge of Sinners, Ladder of Paradise, Mother of Mercies, Advocate of Sinners, Propitiatory of the Whole World, Way of Salvation, Queen of Heaven. In carrying this presumption to its ultimate, the deifiers of Mary have taken certain of the Psalms and to altered them as to make them prayers to Mary instead of to God. For example, the first verse of the 51st Psalm is made to read: "Have mercy upon me, O lady, who art called the Mother of Mercy, and according to the bowels of thy mercies cleanse me from all mine iniquities."—Psalter of the Blessed Virgin, by Bonaventura.

Is there need of further evidence to show that the Roman system of religion has a saviour of its own who is not the Lord Jesus Christ? That it has a sacrifice of its own which is not the sacrifice made on Calvary? That it has a "way" of life which is unknown to the Gospel? That it has set itself against high Heaven by claiming ability to make the Lord of Heaven and earth subservient to its will and obedient to its demands? That it has established a system of morality which palliates sin and opposes the ten great words of Jehovah? It furnishes its own conclusive evidence to prove that it has done all that. One is fairly lost in amazement at the marvelous audacity of the system which seeks to seat a human being on the throne of the universe, to overturn the entire plan of redemption and to put Heaven itself under vassalage, that its own glories may transcend everything in Heaven above and on earth beneath. In that attitude it carries out in acts, so far as pretense can go, the purpose of the great rebel in Heaven when he said: "I will ascend into Heaven, I will exalt my throne above the stars of God. . . . I will be like the Most High." (Is. 14: 13, 14.)

Against that purpose, and against those who seek to carry it out, whether it be Lucifer or a human being or a human system, the Word of God has faithfully warned mankind in these words:

"Let no man deceive you by any means: for that day [the day of our Lord's coming] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is

called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. 2: 3-5.)

Surely, with this evidence, the world is without excuse for not being able to identify the man of sin. If the false religious systems of paganism were sinful, what shall we call that system which has bound them into one bundle and labeled them Christian, and has sought through that composite system to root out truth and righteousness and make a mockery of salvation—what shall we call that system but the Man of Sin?

MELCAR S. WEILSSOHN.

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(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

